

OtherWise

A Feminist Newspaper at U of T

Volume 1. Number 1, October 12, 1984



Sketch for a women's building, 1936.

WOMEN OF UOFT PROMISED A BUILDING SINCE 1919

This article is an excerpt taken from a booklet on the history of women at U of T by Anne Rochon Ford. The book is due to be published in December 84 by U of T Press.

Hart House and the Women's Building that Never Was

As early as 1916, women were talking of the need for a comprehensive building on the campus for women's athletic as well as cultural and social activities. Even earlier than this, in 1911, when discussion had begun regarding the construction of the building which was to become Hart House, a motion was passed that a petition be sent to each college to read: "We, the undersigned, do hereby petition for a gymnasium in the Massey Memorial Hall (Hart House) for the use of women students at the University of

Toronto." Evidently, this effort had little effect.

November 11, 1919 was not only Armistice Day but the occasion of the opening of a building which has, for many, come to symbolize the University of Toronto - Hart House. With elaborate funding from the Massey Foundation, the building, named after one of the Massseys, Hart, was intended to house the non-academic activities of the men of the University. No expense was spared in the construction of two gymnasiums, a dining hall, club rooms, reading rooms, a theatre, a library, a chapel, a swimming pool, common rooms, guest rooms and numerous offices for men's organizations on campus and the administration of Hart House.

From its beginnings, Hart House was intended for men only.

Upon registration at the University, male students and staff immediately became members with access to all the facilities. Women were clearly not welcome. Many felt that women's exclusion was not discriminatory, since - it was argued - some of the college's women's unions in them to provide for social activities, and the newly constructed Household Science Building did contain a pool (called "the bathtub") and a gymnasium. But as any woman who has used those facilities will attest, the conditions were far from comparable to the elegance and spaciousness of Hart House. Hart House also had the advantage of offering all its non-academic facilities in one location on campus, and a very central one at that.

When Hart House opened in

continued on page 3

WOMEN UNITE TAKE BACK THE NIGHT

By Nancy Worsfold

On the third Friday of September, as there has been for the past seven or eight years (1977-84), there has been a Take Back the Night march. On that night, over there were marches in 40 cities across Canada. Similar events happen throughout Europe, the U.S., Japan, Australia and elsewhere. For the Toronto women who attended the march it was an exciting evening. It's exhilarating to be one of 1000 women walking together at night, making lots and lots of noise, coming together in anger and protest.

No More Patriarchy No More Shit

"Take Back the Night" is one of those catch phrases of the women's movement which feminists use but not everyone understands. All women know that we are in danger when we walk at night, when we're going home from work, doing errands or going out of town. So we protest our lack of safety and call it "Taking Back the Night", that is reclaiming our right to walk freely and without reason to fear. Of course men are threatened at night as well, but the march is for women because we are in greater danger and live in greater fear.

Yes Means Yes No Means No

Whatever We Wear Where Ever We Go

Obviously, rapists aren't going to hear about the march and decide never to rape again, nor is it likely that the march will enlighten the police or the legal-justice system

very much. Rather, the march is for the women who participate. The march was exciting and empowering. Women left the demonstration feeling strong and rejuvenated - ready to put their hands up one more time in class and tell the professor how sexist he is being. The march is also for the women who will hear about it, to plant seeds of radical thoughts: "maybe I do have the right to walk at night, maybe I'm not the only woman who lives in fear of violence, maybe it wasn't my fault just because I was alone..."

Stop Rape Now Stop Rape Now

The rally before the march was a well organized show. First there was a demonstration of women's self-defense techniques known as "Wends". There were excellent and all too brief performances by two feminist singers, Arlene Mantle of Toronto and Rita McNeil of the Maritimes. There were four brief speeches from representatives of the Ontario Coalition for Abortion Clinics (OCAC), the Lesbian Mother's Defense Fund (LMDF), continued on page 8

MORE OTHERWISE MORE OTHERWISE

| In The Beginning... Page 2
| Looking For Our
Grandmothers - Page 8

| The Women's Centre - Page 6

A View from the *Other* Side

| A Woman's Guide to the
Galaxy - Centrefold

| Amazons - Page 6
Networking - Page 7
Previews/Reviews - Page 7
The Last Laugh - Page 8

OTHERWISE

EDITORIAL COLLECTIVE

Carla-krystin Andrade - Writing Co-ordinator
 Margaret Best - Advertising
 Carrie Brown - Correspondence, Distribution
 Carolyn Cote - Asst. Writing Co-ordinator, Correspondence
 Paula Fleck - Distribution, Layout
 Julianne Hodgins - Layout, Photography
 Luanne Karm - Type-setting, Finances, Synth
 Kate Lazier - Type-setting, Printing, Photography, Synth
 Ingrid MacDonald - Layout, Graphics, Guitar
 Mary-Louise Noble - Layout, Advertising, Vocals
 Maureen Phillips - Finances
 Phyl Sereda - Treasurer, Finances
 Tori Smith - Advertising, Layout, Stage Manager
 Nancy Worsfold - Typist, Vocals

THIS ISSUE

Jennifer Arima
 Elaine Duffy
 Jane Farrow
 Anne Ford
 Jennifer McIntyre

Terry Teskey

Melanie Pesnoy

Dayle Peters

Paula Rochman

Helena Van Nooten

Address all correspondence to:

OtherWise, P.O. Box 857, Station P, Toronto, MSS 2Z2

This Issue, October 1984, Vol. 1, No. 1

Typographic Interface: Graphic Alliance

Printing: K.T. Printing

Next Production Date: November 21, 1984

Copy and Advertising deadline: November 9, 1984. *OtherWise* is a University of Toronto feminist newspaper and is independently funded. Any donations will be most welcome. All articles published in *OtherWise* do not necessarily represent the views of the collective. Only those articles and editorials signed by the collective necessarily express the views of the collective. Special Thanks to Robert Mills, the *Women's News-Magazine*, and the *Varsity*.

Letters To The Collective

Dear *OtherWise*,

What a relief to hear about your paper! During the last few weeks, I have had an opportunity to familiarize myself with some of the campus papers, and I am deeply disturbed. I don't want to be encouraged to frequent "hot spots" that are famous for wet t shirt contests (The Newspaper); nor do I need The Gargyle's startling revelation that homosexuals are human beings too. And I cringe when I read articles, as in the *Varsity*, that refer to students of the same age "men" and

"girls".

This campus desperately needs a paper with feminist sensibilities. Good luck and I look forward to reading your first issue.

In sisterhood,
 Terry Teskey
 Graduate Philosophy

Please send letters to:

P.O. Box 857, Station P, Toronto, Ontario, MSS 2Z2

The collective retains the right to refuse to print letters that are sexist, classist, racist or homophobic.

ROOM FOR OUR OWN

Often women's issues are treated peripherally, as though of limited interest or significance. For example, most major newspapers produce a "life" section with the underlying presumption of a predominantly female readership. The larger assumption at work is that women are welcome in certain parts of a newspaper but not all. *OtherWise*, therefore, intends to redress this omission by insisting that women are integral to our publication. In other words, we are attempting to turn the telescope around, that we may cease to be women watching themselves being seen and start to be women watching the world and analysing it with our own eyes.

In describing this paper as feminist we are indicating that we are operating within a particular framework of both thought and application; however, within that framework there is no demand for strict adherence to any set of dogmatic principles. Our fundamental task is to present a variety of material which reflects the range and complexity of feminism itself while demonstrating a commitment to words and images that are woman positive.

We are hopeful that our publication will encourage women and men to adopt feminism as an analytical framework and as a strategy for change.

As our name suggests, we want to participate creatively in the process of reversing or undercutting the forces that insist on placing women in the category "other".

By the Collective

The Origins of *OtherWise*

By Julianne Hodgins

The *OtherWise* collective found its origins both in inspiration and partly frustration. The frustrations were with problems as straightforward as: no existing adequate means of publicizing a women's event or more complexly the sterility of the modes of expression we were expected to use. The inspiration came from the numerous women in and around the campus who had a commitment to feminism and who recognized the potential for realizing some of our ideals within the format of a newspaper.

Most of us come from a similar

background; we have all been active politically both on and off campus in such organizations as: The Coalition for Responsible Choice, The Toronto Rape Crisis Centre, The Sexual Education Centre, various women's shelters, Gays and Lesbians at U. of T., The Coalition for a Women's Centre at U. of T., Nightwood Theatre, The Anna Project Collective, and others.

The idea of establishing a feminist newspaper was appealing because it would provide a forum for expression and the opportunity to learn a wide range of skills. If we worked within existing papers, our involvement in decision-making would be limited. If we began our own paper we could be involved in the whole process from beginning to end.

Although we were by no means in complete agreement as to the type of paper we envisaged, we all shared a commitment to working collectively; to transcending the hierarchical process which makes too much of some, and not enough of others. A collective process, we felt, would

not limit our creative or analytic process.

Our desire to work in a women-positive and not a women-tolerated environment holds us together when we huddle out questions such as: Who are we writing for? From whom do we accept financial aid? Do we wait for something closer to our ideals or get on with the paper and make notes of needed improvements? And of course, who makes the coffee?

We spoke with some members of the collective of our predecessor, the now disbanded *Women's News-magazine*. Among other/wisdoms, we gathered from them was the principle of print or perish. We decided that the process of producing this paper is as important as the resulting copy and so we are encouraging anyone interested in this experiment to contribute in any way they can.

We gratefully acknowledge the support, financial and "otherwise" of the previous *Women's News-magazine* collective, without whom these first issues would not be possible.

SCM
 BOOK ROOM



Mon.-Fri.
 9:30-7:30
 Sat. 10:45-6:00
 Sun. 12-5:00

Open non-profit
 worker-collective
 333 Bloor Street West 979.9624

EVERYWOMAN'S ALMANAC
 1985
 Appointment Calendar & Handbook
 Focuses on women's response to the nuclear issue.
 \$7.95 pb

NOT AN EASY CHOICE
 A Feminist Re-Examines
 Abortion
 by Kathleen McDonnell
 \$8.95 pb

The Women's Press

**FLY HIGH
 OTHERWISE**
WOMEN'S PERSPECTIVE
 "Wanda Perspective" HOTLINE - 656-1503

PROMISES (con't)

1919, the Massey Foundation left \$125,000 to the University to be put towards a women's building comparable to Hart House. The forty-year struggle on the part of women students and faculty to get that building is one of the more shameful of the untold stories of women's history at the University of Toronto.

During the 1920's, women students and faculty of the University organized an informal group to approach the President of the University about the need for a women's building and to try to determine what was to be done with the money left by the Massseys. In 1921, plans were drawn up for a gymnasium to be built at the corner of Hoskin and Devonshire, but the building was never realized. In 1928, a Dean's Council was formed of women faculty members. On this Council sat two of the women who would play key roles in the ongoing fight for a women's building: Clara Cynthia Benson, whose numerous distinctions have already been noted, and Jessie May Kirkwood, Dean of Women at Trinity for many years. Another key figure in the history of the fight was Marie Parkes, a graduate of the University who served for years as the secretary to the Students' Administrative Council.

This committee of women was officially recognized by the Board of Governors in 1930, and was renamed by President Falconer "The Women's Building Committee of the University of Toronto". In that same year, more blueprints were drawn up for a gymnasium, but eventually scrapped. In 1938, millionaire Joseph Flavelle left his large and luxurious home, Holwood, located on Queen's Park Circle, to the University to be used as a club or meeting place for the women staff

and students of the University. Use of Flavelle House by women was put on hold during World War II. When scores of men flooded onto the campus after the war, overcrowding the residences, the University was forced to use Flavelle House as a temporary men's residence for University College students. Flavelle House was ultimately never used by women as Flavelle had intended it to be, and the Faculty of Law have occupied the building since 1951. It was learned in the 1950's that the President of the University (Sidney Smith) would not sanction the use of Flavelle for women's athletics because the provincial premier of the time (Leslie Frost) did not want women's physical activities to be going on in such close proximity to Queen's Park!

By the early 1950's, the fund for the Women's Building had mounted to \$290,000, from contributions made by alumni and from money earned by women students over the years when they had set up a car-parking service during Varsity games. By this time, the need for improved physical facilities for women at the University had become acute with increasing numbers of women on campus. In 1951, the University purchased Wynwood (the home of the wealthy Wood family, located just north of Flavelle House), and announced that this was to be the Women's Building. Plans were drawn up for a gymnasium to be added to the back of Wynwood, whose name was soon changed to Falconer Hall. As with Flavelle House, the gymnasium was never built and the building was never used as a Women's Building (although the Physical Education Department and the Women's Athletic Association were housed in this

building until 1959).

The original Hoskin and Devonshire site was raised again in the early 1950s, but was soon abandoned. Concern amongst women students and staff was mounting, as women continued to use inferior and over-crowded facilities at the Household Science Building and in the colleges. An Adhoc committee of women's graduate organizations on campus was set up and chaired by Pauline McGibbon in the mid-50s. This group prepared a brief concerning the need for a women's building, and presented it to the then president, Sidney Smith. The group also lobbied the single female member of the University of Toronto Board of Governors, Irene Clarke. Smith reinstated the original Women's Building Advisory Committee which had disbanded during the war; under the chair of Zarda Slack, it consisted of a number of female faculty members.

Plans for female athletic facilities at the corner of Harbord and Huron Streets were carried out in 1959. The Benson Building, named after Clara Benson, was officially opened on October 30, 1959.

What the women had was clearly a compromise. The original intention of a women's building back in the 1920s and 30s was to be a multi-purpose facility for women comparable to Hart House. What the women of the University ended up with was a home for women's physical education and sports.

The Hart House Saga Continues

Although women now had their own athletic facilities on campus (the Benson Building), many still felt that the ban on their admission to Hart House was unjust and discriminatory. A small but brave group of women students defied the "no women allowed" rule, and entered the premises on different occasions, with the full knowledge that



Architectural plans for a woman's gymnasium, 1921.

they would be thrown out.

Similarly, in 1966, Olympic athlete Abby Hoffman (who was a U of T student at the time) made attempts on three separate occasions to use the athletic facilities at Hart House, only to be refused each time. Hart House contained the only large track on the campus, the one facility Hoffman needed most.

In 1971, an Advisory Committee was set up to consider the future role of Hart House, and to decide upon the possible admission of women. A report of the Committee recommended the admission of women to Hart House, and a change of deed was sought from the Massey family. The change was approved and a vote was taken by the Board of Stewards in January of 1972. In July of the same year, women were admitted as full members to Hart House.

Although admission to Hart House was considered a great success (albeit much overdue), many women on campus since 1972 have felt the need for a women's centre to house activities and resources particular to women. Almost all other large universities in Canada have provided facilities for such centres on campus. In early 1984, a Coalition for a Women's Centre at U of T formed to encourage the University to provide space for a women's centre. A brief to that effect was submitted to the Office of the Vice-President in April. As this booklet goes to print, the University has not yet allocated space on campus for a women's centre.

In an ironic twist of events, in 1984, women are still fighting for the same facility they were fighting for in 1916.



Flavelle House: willed to the women of U of T in 1938. It is currently occupied by the Faculty of Law.

Where is our Women's Centre

By Paula Rochman

What does every other major university in Ontario have that U of T doesn't? Ironically, considering this is the century of women being admitted to the university, what U of T lacks is a Women's Centre. A dismal distinguishing point for U of T; this despite several attempts by women to start one.

Hopefully, a more successful attempt is now underway. Since February of this year, the Coalition for a Women's Centre at U of T (CWC at U of T) has been working to find a home for a Women's Centre. The efforts of the coalition, to see a Women's Centre established, has received broad support from over fifty students, staff, and faculty organizations, and many individuals.

These organizations and individuals include Access University of Toronto, Alpha Gamma Delta, the Canadian Federation of Students (CFS-O), the Canadian Union of Educational Workers (CUEW), CUPE Local 1230, the Engineering Society, the Graduate Student Union (GSU), the Ontario Public Interest

Interest Research Group (OPIRG), Student Administrative Council (SAC), the Toronto Rape Crisis Centre, University of Toronto Faculty Association (UTFA), University of Toronto Staff Association (UTSA), Anne Rochman, Ford, Chaviva Hosek (Professor, Department of English), Anne Lancashire (Acting Chair, Dept. of English), Michelle Landsberg, and many others.

Like all Women's Centres, the Centre will function as a place for social, cultural, and educational events concerning women, focusing specifically on women at U of T. Its goal will be to improve, through education, the status and condition of women at U of T. Considering that women make up 50% of the University students, yet are still grossly under-represented in teaching, student government and administrative positions, there can be no question that the status and condition of women needs drastic improvement.

However, despite the demonstrated support and need for the

Centre, and the appropriateness of celebrating the 100th Anniversary of women being admitted to the University by opening a Women's Centre, it is still unclear if this long overdue event will occur. A proposal for space was submitted to the Administration in April, and so far has neither been accepted nor officially rejected. This, despite being told by the Administration that an answer would be reached in six weeks. The Coalition has been told that part of the problem seems to be due to shufflings in the administrative bureaucracy. However, if one seriously views the dismal status of women at the University, this is not enough of an answer.

As it seems now, a decision will have to impress upon President Connell the priority that should be given by his office in establishing a Women's Centre without unnecessary delay. The Coalition is circulating a petition on campus asking for just that. Although the history (history?) of attempts to start a women's centre is not encouraging, the Coalition remains optimistic.

The sustained support it has received (including a promise of \$5000 from SAC) will hopefully show the Administration that the Centre is a priority whose time has come—and is actually overdue. Instead of viewing the proposal as a radical new idea, the Coalition is hoping the Administration will realize that Women's Centres play an integral role at all other universities in Ontario. The University should, in fact, be embarrassed that it did not offer this space long ago. Surely, it is not good for U of T's image to lag far behind every other university in Ontario by failing to provide this vital service.

We urge U of T to make this a truly victorious centenary by opening a Women's Centre at U of T, NOW!!!!!!

Paula Rochman for the CWC at U of T. Paula is a staff coordinator with the Ontario Public Interest Research Group (OPIRG)

HARASSMENT

The Sexual Harassment Coalition has been successful in getting the administration to establish a working committee. This committee is now in the process of drafting procedures for sexual harassment grievances. To date, it appears that the new working committee will be responsive to the criteria set out by the Sexual Harassment Coalition: that is, to solicit committee members from the major campus constitutive groups and to be open to the community. Watch for an update in the November issue of *OtherWise*. For further information call Anita Bruha at 651-6785.

A WOMAN'S GUIDE

By Carrie Brown

Are you new to Toronto? Or maybe a long-time resident? Are you aware of the extensive resources for you in the city? Well, here's just what you need, "A WOMAN'S GUIDE TO THE GALAXY". An index to all, that's right, all the hot spots that you should know about. Consider it your Peterson's guide to feminist Toronto. Happy trails!

OFF CAMPUS – INFORMATION

University of Toronto Women's Centre

Coming soon, see page 3 for the Coalition for a Women's Centre's story.

519 Church Street

Community Centre

At 519 Church St 923-2778

The centre offers programs for over 200 groups including a lesbian discussion group which meets Monday nights 8-10pm. Mum's and lots are welcome Monday, Wednesday and Thursday 10-11noon on a drop-in basis, kids can play while Mums meet other Mums.

Immigrant Women's Centre -10

348 College St/924-7161

This non-profit organization offers counselling about reproduction, birth control, abortion, nutrition and parent's rights in English, West Indian, Spanish, Italian, Portuguese, Chinese and Vietnamese. They have a Mobile Health Unit which visits factories in the Metro area to provide women on shift work with medical attention. There is also a health clinic, appointments are necessary.

Lesbian Phone Line

960-3249

Tuesday evenings from 7:30-10:30pm there is a confidential service for counselling, support and general information about the lesbian community. Volunteers always needed.

Ryerson Women's Centre -7

Ryerson Polytechnical Institute, 380 Victoria St. Room A62, 598-9838, Monday-Friday 9-5

This drop-in centre is not just for the Ryerson community. It includes a circulating library and referral file. They host special events such as film nights and information nights.

Scarborough Women's Centre

Cedarcroft Community Centre, 91 East Park Blvd., 431-1138

Their mandate is to improve the physical and mental well-being of women via women's health workshops, assertiveness training, parenting courses, discussion groups, film nights, a clothing cupboard and so on. With an extensive resource file they provide referrals for many services. All services are free, so volunteers are needed.

York Women's Centre

Room 102, Behavioral Science Bldg., York University, 667-3484, Monday - Friday 9-5 and some evenings.

Their library, The Virginia Rock Collection, has extensive holdings. They have weekly films, regular speakers, events on campus and a lounge. The centre is collectively run and has a newsletter four times a year.

INSPIRATION

Development Education Centre

Bookroom -5
Trinity St-Paul's Church, 427 Bloor St., 964-5650

The bookroom includes a strong women's section with all topics from women in the third world to lesbian material to children's books. They sell records and tapes of women's music and tickets for women's events.

Clad Day Bookshop -4

598A Yonge St., 961-4151
They stock lesbian literature and some feminist titles and periodicals, women's music and tickets for women's events.

Pelican Books -12

120 Harbord St., 925-2793

A second hand bookstore with mostly paperbacks. Stock includes women's books and literature on sexuality, both reproductive and non-reproductive.

SCM Bookroom -17

33 Bloor St. W., 979-9624

Their fall collection includes feminist studies, women's literature, journals and magazines, and tickets to women's events. SCM is collectively organized.

Toronto Women's Bookstore -3

73 Harbord St., 922-8744, Mon-Sat 10:30-6:00pm, Thurs to 8:00pm

They carry women's studies course books and the most comprehensive collection of books by, for, and about women in Canada. As well, they have non-sexist children's

books, records and buttons, postcards and tickets to women's events. On the second floor a lounge and bulletin board are provided for customers' use.

Canadian Women's Archives -2

455 Spadina Ave., 537-8865, Hours flexible, Call ahead

They have reference archival material on the second wave of the women's movement in Canada. The collection includes periodicals, newsletters, photographs, buttons, ephemera, and files on women's groups past and present.

Women's Educational Resources

Centre -8

GISE Building, 252 Bloor St. W., Room 6195, 923-6641 ext 244, Tuesday-Friday 9:15-4:30, Thurs to 8:00

This circulating library is open to the public. It includes Canadian archival photographs, documents, periodicals and books with some french language materials. Contact Frieda Forman

PRESERVATION

Women's Shelters

Emily Stowe Shelter, Scarborough, 264-4357, 264-HELP

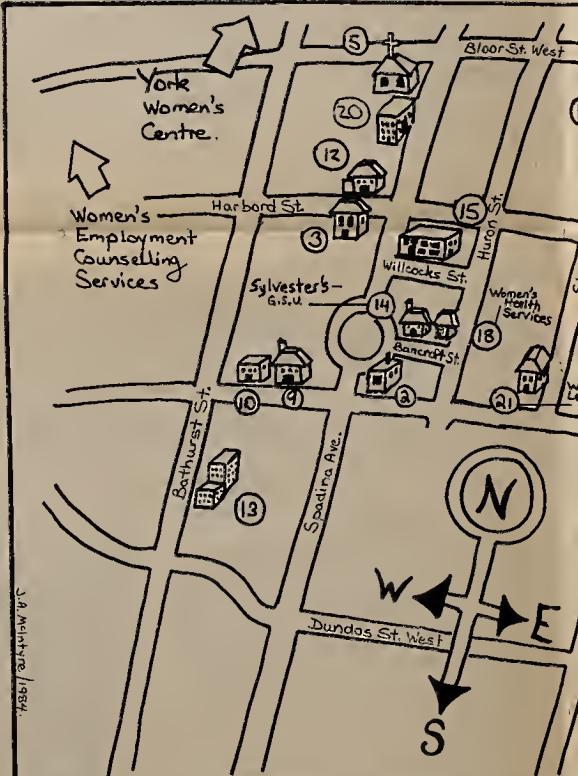
Ernestine's Women's Shelter, Rexdale, 746-3701

Interim Place, Region of Peel, 271-1860

Interval House, Downtown Toronto, 924-1491

Nellie's Riverdale, 461-1084

North York Women's Shelter, North York, 635-9630



documents/periodicals in support of the Women's Studies Programme. It includes the Women's Studies Journals Contents Index. Hours: Mon-Thurs 9:15-11:30pm. Fri 9:15am - 5pm. Sat 12-5pm. Sun Closed.

The SAC Women's Commission

will be sponsoring several programs throughout the year. The first of these is the Wendo courses which

will be offered at all three campuses this year. A luncheon discussion series on Women's experiences in the University is being planned for January and February. Planning for a writing contest in honour of the centenary of women's admission to the University of Toronto is underway.

As always, our safety on cam-

pus is a concern of the Commission. A pamphlet highlighting problems and how to deal with them is due out later this fall.

If individuals or groups are interested in contacting the Women's Commission about any of these programs or about co-sponsoring an event, please feel free to contact us at SAC, 12 Hart House Circle, 978-

ON CAMPUS

By Carolyn Cote

The Women's Studies Student Union (WSSU) was founded in the spring of 1980 to represent the needs and interests enrolled in the Women's Studies Programme at the University of Toronto.

Each year the WSSU compiles and distributes course evaluation forms, and elects representatives to the Women's Studies programme committee giving a student voice to course planning. The WSSU also networks with other women's groups on and off campus.

Many of the activities and events of the WSSU change every year, depending on the interests of members. In the past we have sponsored educational events such as speakers and held social parties. Students interested in getting involved in the WSSU are invited to attend our regular meet-

A VIEW FROM ANOTHER SIDE

By Carla-Kryslin Andrade and Tori Smith

Women's centre: a special place for women on campus; a crucial step towards a woman centred university; a base for centred women.

A silly demand - Heck, after all that fuss 100 years ago to get women on campus why would we want to segregate ourselves? "The campus is yours, girls - enjoy it!" This is not a question of segregation, but integration. Ideally, the women's centre would not just integrate female persons into a male university, but would integrate feminist thought into the fabric of our academic lives, university into our day-to-day existence, and women's concerns into the way that we, as students, live and work. It is a chance to make the 'university experience' something more than a ritual intellectual rebellion to be tossed aside before entering the 'real' world. It's a chance to challenge, if we dare, the notion that students are just brains attached to typewriter fingers. A women's centre would provide a place for women to explore their hopes and concerns

within the present university structure as we await that structure's reformation.

The women's centre is long overdue. If this delay continues, a wild impatience may overtake the women of this campus. It's just a thought, but doesn't that big field in the middle of King's College Circle look empty? Not only is the location perfect, but it's big enough to allow for expansion.

Tents would be nice. Brightly coloured fabric with woman signs in contrasting colors would be easy to find against grey stone. Admittedly, in reality there would be drawbacks to tents during winter. We could provide a heating system, but certainly couldn't wait forever for the university to find us a dingy room in a basement somewhere. For now, we won't let those practical details hold us back; at present, our women's centre is as nebulous as any electrical and heating systems we could devise.

With the help of our sophisticated sound system, there will be women's music. Contrary to popu-

lar belief, women are not afraid of high-tech. We'd play the music just loud enough so that passers-by will get a little woman-positive vibration.

With music to set the mood, we'll be able to wander from tent to tent, passing canvas plastered with images of women distinct from those 'pix of chicks' that normally baffle us. These pictures would remind us of the beauty and variety of women's bodies without products attached. They would encourage us to rejoice in bodies that would be scored by Cosmo and Vogue and allow us to remove our clothes freely without the self-conscious lockerroom scrutiny.

As we stroll through our tents we'll see groups of women sitting around "checking in". Everyone would have an opportunity to join one of these informal groups of concerned listeners and discuss how they feel. Not that we won't have special counselling services available. Invaluable things like: non-judgemental birth control and pre-

gnancy counselling; informal advice on basic health care and sexuality from women who wouldn't treat our bodies as moral issues; and medical knowledge as their privilege. Women could give us the handholding we miss as they sympathise with the terrors that are all too familiar to us.

There'd be ample opportunity to socialize with other women in the university; we'd establish our own networks, our own forms of communication.

We could find a way of translating daily lectures into

a language that was not distorted by sexism, so that we could learn without warping our perceptions of ourselves. This would be hand-in-hand with the Fen-Calendar, our version of the Anti-Calendar, which would rate courses and profs according to feminist or sexist content, so that we could avoid sexism, or at least prepare ourselves on days that we feel particularly vulnerable.

We'd have the place strewn with books, magazines, and newspapers: prose, poetry, analysis, statistics, all accessible to everyone. There's no reason why we can't all be free to explore material that's been left out of most courses!

There's no reason why information should be restricted to libraries, or even worse, to sections of libraries.

This information would give us a chance to take the idea of interdisciplinary courses one step further and develop different aspects of our education. Since the women's centre would provide the opportunities for exercising, socializing, discussing ideas, learning, researching, and relaxing all under one roof, or canvas, it would be the one place on campus where we, as women, could approach wholeness.

After a day of classes taught from only a male perspective, after looking at posters advertising "Ladies Night" at a frat pub, after wandering around King's College Circle looking at those monuments to male power and intelligence (like Simcoe Hall, Convocation Hall, and the Medical Science Building), we could look to the field in the middle of King's College Circle where our women's centre stood. It would beckon to us, inviting us to be students and women simultaneously, not to learn and live in 50 minute chunks, but for as long as we wished to stay. Then we could feel at home at U of T.

SLIDING INTO HOME

Who would have suspected that an all-lesbian, non-competitive co-operative softball league would prove to be the hit of Toronto's gay summer season? Certainly not the organizers of the Notsu Amazon Softball League. Their idea was more than a hit, it was a base-loaded, bottom-of-the-ninth two-out-full-count-homer. About a year ago, three baseball enthusiasts developed some interest in a lesbian recreational softball league in Toronto, with a generous grant from the Gay Community Appeal, together with the help of several friends, they opened registration to an expected fifty women. Two hundred and forty women later, registration was closed and twelve teams for the Notsu Amazon Softball League were formed.

One of the primary objectives

of the Notsu Collective was to establish a league that would de-emphasize fierce competition among its players and allow all women, regardless of skill level, to play together in an atmosphere of co-operation and camaraderie. To accommodate this objective, standard softball rules were altered. For example, each participant received equal playing time, less experienced players could request slower pitches and team representatives could replace captains. In addition, fund-raising, publicity, social events and child care committees were established to enhance the social element of the League and to encourage the attendance of many women.

The end of the season was marked with a banquet. In keeping with the non-competitive spirit of the league, the collective members,

By Paula Fleck and Dayle Peters

umpires and concession vendors were all awarded along with the season champs and the runners-up. Instead of a most valuable player award, recognition was given to the most improved player. By the end of the ceremony, rather than having tables full of winners and losers, there was one room full of Notsu Amazons.

The tremendous success of the Notsu's first season can be attributed to several factors. For some women, the enjoyment came from playing ball with friends on Sunday afternoons. For others, it was much more than that. Traditionally, lesbian gatherings are centred around political rallies or marches; events which address women's oppression. Here was a gathering dedicated to fun where the acceptance of feminism and lesbianism was the norm not the goal. This expanded context in which lesbians could associate has ultimately strengthened the community. Plans for next year's season have yet to be finalized but registration is expected to increase. At this rate of growth, the Notsu's may be looking into expansion leagues and television rights, but right now they would be happy with a women's washroom near the playing field.

INGRID E. MAC DONALD '85
Dear Enigma Person,

Other enigmatic feminist vision.

My problem is of the sort I imagine not unfamiliar to your well travelled desk, but lost I be consumed by the flames of despair. It is imperative that you offer me some respite. I beg you to select my wretched epistle from the sea of clamouring petitions which beseech you daily. O the gauge of Prose and Philomene seem but whispers when compared with the volume of mine: any letter I dare inscribe seems but a crude map of my suffering: yet will I wrangle a few miserable utterances.

To be brief, I want you to answer me just one thing and be thou not bound by any politeness, nor let thine ink pale timidly at the delicacy of this matter. I am encountering a darkness in my countenance such as I have never known. Before I wist as though my spirit were grapes grown on a vine of grief, should I, noble, thoughtful, kind person that I am, suffice the terrible orton that rises from the posterior of my young Fluffy, or should I strip his manhood at the quick and make the air about him tolerable. Disturb me not for the evening insignificance of my plea as the weight of it shadows me like a spectre. May the wisdom of Athene give wings to thine pen.

*Earnestly,
Anon.*

Dear Earliest,

If you don't take the plunge with that kitty you'll be writing me forever wondering why no-one will share your table at the library. Go for it, it'll be okay.

Dear Enigma Lady Person,

Lucy says I should just go ahead and eat the darn piece of cake and not worry about everything so much: one piece she says is not going to make me blow up like a balloon. It was noisy when she was talking. We were standing at the check-out with everything clanging and chomping while she unrolled the dream whip and the seller and the six pack of Esbitors onto the conveyor belt. I was flipping through a lady-person's home journal: it was all pictures of lady-persons holding forth platters of cakes. They looked happy about it too, and that's all fine by me, especially if they don't mind the dentist's chair too much, but then (and this is now) all the stories that go with the pictures are talking about diets: the diet that ends all diets, the no diet diet, the 17 days of eating cantalope made me thin again diet. Now I don't care what a person eats or doesn't eat. Lucy chews her gum with her mouth open and do I say anything? It's just I want to know who is eating all that cake business if everybody's on the all the wheat germ you can wolf down to get rid of those pounds fast plus.

*Yours truly,
Ramon Jones,
Scarborough*

TORONTO WOMEN'S BOOKSTORE

Visit us at our new permanent home on the corner of Harbord and Spadina.

Toronto Women's Bookstore
73 Harbord Street
Toronto M5S 1G4
922-8744



Subscribe to:
Broadsides

A feminist monthly newspaper providing analysis of politics, arts, local, national and international events, updates, comment and humour.

Broadsides,
PO Box 494, Station P,
Toronto, Ontario M5S 2T1

Dear Checked Out in Scarborough,
Yes.

Women Unite (con't)

the Immigrant Women's Centre and the organizers of the march, the Toronto Rape Crisis Centre (TRCC).

**No Bad Women
Just Bad Laws**

The focus of this year's demonstration was the safety of prostitutes, which is why the march was held in the neighbourhood commonly known as "The Track". Some startling statistics were quoted by Karen Tully of the TRCC. 80% of the juvenile prostitutes working the streets in the U.S. have been victims of sexual or physical abuse in their homes (thus the number will be similar in Canada). Working the streets, as dangerous as it is, sounds better than the abuse these women have suffered at home. Also, Tully stated that 13% of women work as prostitutes at some point in their lives. With numbers this large their safety should be a major concern. Prostitutes are vulnerable to violence and harassment from customers, pimps, police and passers by. One possible way of improving working conditions suggested was the removal of the "Bawdy House Laws". This would allow prostitutes to control their working conditions and better protect each other, as they would not have to work right on the street.

**Not The Church
Not The State
Women Must
Control Their Fate**

Tully made a powerful reference to the "police state" conditions in Vancouver where harassment of

RE-MEMBERING

By Kate Lazier

This column features our grandmothers. We look into our families' pasts to remember and re-member our foremother's lives. In looking for our grandmothers' youths, their feelings, interests and achievements, we can find affirmation of our own crowded lives. We are searching for a personal history - out of wars, governments, written "objectively" - but one which grounds us in our own individual woman traditions.

This culture is anxious even paranoid about gender roles, and feminists constantly need to create and redefine roles for ourselves. We find ourselves opting out of much of what society offers (read: shoves down our thoughts) out of a deep sense of commitment to our ideals. We need the strength and pride that can come from discovering our matrilineage which runs from our grandmothers to our mothers to ourselves. We need to make our often unnoticed or unwelcomed contributions to society meaningful on a personal historical continuum.

We invite readers to send us their stories of their grandmothers. We would like to make this a regular column and will print as many entries as possible. Please include a photo, preferably though not necessarily of your grandmother in her youth. Send entries to: **STATION P, BOX 857, M5S 2Z2**

prostitutes has reached an all time high. Although there is an active demand for their services, a list of male and female prostitutes who work in a certain area has been printed and posted in public. The police have been given the right to arrest any of the people on the list merely for the crime of being seen by a cop. The question of prostitution is complicated and hopefully this paper and the feminist movement as a whole will be able to delve

into the issue further, and come up with some ideas which don't as the mainstream media seems to do, merely shock people and harass prostitutes.

This year's Take Back the Night March was a huge success, the closing spirit of the evening was "Let's meet again next year!"

Nancy Worsfold was a member of the Toronto Rape Crisis Centre collective for the last two years.



The winning team. Jean Whyte is on the far right.

I don't remember ever meeting my grandmother. As a child I knew

my few details: she was 5'1", she

could palm a basketball and I have

her chin. Jean Whyte, the "y" being

a mark of distinction for her proud

Scottish descendants, emigrated

from Scotland to Vancouver with

her family in 1913. In the late twen-

ties she enrolled at the University of

British Columbia to study math and

physical education. Around this

time she became an accomplished

athlete; she swam the English Bay in

record time and was a member of the

team that won the National Lacrosse

championships. My favourite the

story is that she scored the winning

goal with a broken arm. But it was

on her university basketball team

that Jean reached the heights of orga-

nized sports. In 1930 Jean and her

teammates crossed the Atlantic to

attend the Women's World Games

in Prague, Czechoslovakia. At this

point there were very few women's

events in the Olympics (women's

basketball did not become an Olym-

pic event until 1976). They returned

to British Columbia with the gold

medal in basketball.

After graduation she got a job

teaching in a junior high school, a

position she considered herself very

lucky to find in the thick of the de-

pression. After three years she mar-

ried the man she had met on her vic-

torious trip. They moved to Galt,

Ontario and raised a family of five.

I wish I knew what she thought

of athletics; or what became of her

skills. There is a clue - my mum's

young nose, broken as it stopped a

playful basketball pass from her

mother, and remains - a medal and

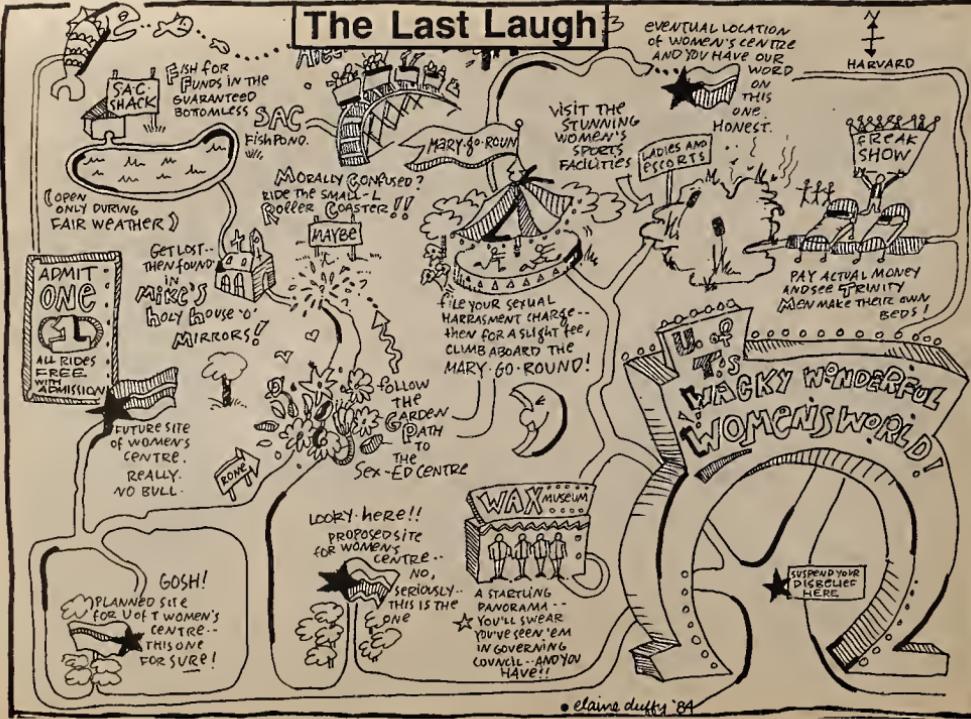
some photos of the trip. And then,

there is always my wandering

mind...

Kate Lazier is a part-time student in drama and women studies.

The Last Laugh



• elaine duffy '84